



فیضانِ اذان

Blessings of Azan



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Transliteration Chart

ء	A/a	ڙ	ڦ/ڻ	ڙ	L/l
ا	A/a	ڙ	Z/z	ڙ	M/m
ٻ	B/b	ڙ	X/x	ڙ	N/n
ڦ	P/p	س	S/s	,	V/v, W/w
ٿ	T/t	ش	Sh/sh	،	
ڻ	ڻ/t	ص	S/s	ة/ه/ه	ڻ/ڻ
ڦ	ڦ/ڦ	خ	D/d	ي	Y/y
ڇ	J/j	ط	T/t	ے	Y/y
ڇ	Ch	ڙ	Z/z	-	A/a
ڻ	H/h	ع	-	ء	U/u
ڦ	Kh/kh	غ	Gh/gh	-	I/i
ڏ	D/d	ف	F/f	وڏه	U/u
ڻ	ڻ/d	ق	Q/q	يڏه	I/i
ڙ	ڙ/ڙ	ک	K/k	اڏه	A/a

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ طَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ طَ
أَمَّا بَعْدُ فَأَسْأَوْدُ بِاللَّهِ مِنَ الشَّيْطَنِ الرَّجِيمِ طَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ طَ

BLESSINGS OF AZĀN*

Read this booklet from beginning to end. Most probably, you will become aware of many of your mistakes.

Excellence of Durūd Sharīf

The Prophet of mankind, the Peace of our heart and mind, the most generous and kind said, “Whoever recited the Holy Qurān, praised Allāh, recited Durūd Sharīf upon the Prophet and then asked forgiveness from Allāh, he has sought goodness from its source.”
(*Tafsīr-e-Durr-e-Manṣūr*, V8, P698)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
صَلُّوا عَلَى الْحَبِيبِ

Four Narrations about the Blessings of Azān

(1) No Insects in Grave

The beloved and blessed Prophet said, “The one who utters Azān in order to gain Šawāb is like the martyr

* Call to Ṣalāh

dragged in blood and when he dies, there will be no infliction of insects in his body in the grave (i.e. his body will remain safe from insects).” (*Attargħib Wattarħib, VI, P112, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

(2) Domes of Pearls

The most exalted Prophet ﷺ said, “I went in to the Heaven where I saw domes of pearls, its dust was of musk. I asked, “O Jibrāīl! For whom these (domes) are?” He replied, “For the Imām (the one who leads Ṣalāh) and Mūažzin (the one who utters Ażān) of your Ummah.” (*Kanz-ul-‘Ummāl, V7, P287, Hadīš 20896, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

(3) Previous Sins are forgiven

The beloved and blessed Prophet ﷺ said, ‘The one uttering Ażān for five Ṣalāh due to faith with the intention of gaining Šawāb, his previous sins will be forgiven, and the one leading his companions in five Ṣalāh due to faith for gaining Šawāb, his previous sins will be forgiven.’ (*Kanz-ul-‘Ummāl, V7, P287, Hadīš 20902, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

(4) Fish Also Seek Forgiveness

A blessed *Hadīš* says, ‘Everything including even the fish in river ask supplication of forgiveness for those uttering Ażān. When the Mūažzin utters Ażān, the angels also repeat; when he finishes, the angels keep asking the supplication of forgiveness for him up to the Judgment Day. The one who dies in the state

of being a Mūažzin will not be tormented in his grave, and he remains safe from the agonies at the time of death, the hardness and narrowness of the grave. (*Derived from: Tafsīr-e-Sūra-e-Yūsuf-lil-Ghazālī translated, P21, Markaz-ul-Auliyā, Lahore*)

Excellence of Replying to Ażān

The Holy Prophet ﷺ once said, “O women! Whenever you hear Bilāl uttering Ażān and Iqāmat, you should also say what he says as Allāh عَزَّوَجَلَّ will write one hundred thousand good deeds for you for every Kalimāh, raise your one thousand ranks and will remove your one thousand sins.” Listening to this, the women asked, “This (Šawāb) is for women; what is for men?” The Holy Prophet ﷺ replied, “There is double (Šawāb) for men.” (*Kanz-ul-‘Ummāl, V7, P287, Hadīš 21005, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut*)

Earn 30 Million and 24 Hundred Thousand Good Deeds

Dear Islamic brothers! How enormous Allāh’s mercy is! How easy He عَزَّوَجَلَّ has made it for us to earn good deeds, get our ranks raised and get our sins forgiven, but regrettably, we are heedless despite so many facilitations. The detail of the excellence of Ażān’s reply mentioned in the foregoing Hadīš is as follows.

‘اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ’ are two Kalimāt. The whole Ażān consists of 15 Kalimāt. If an Islamic sister replies to one Ażān, i.e. she says what the Mūažzin says, she will get 15 hundred thousand

good deeds, her 15 thousand ranks will be raised and her 15 thousand sins will be removed. There is double Šawāb for Islamic brothers. In the Ażān of Fajr, **الصلوةُ خَيْرٌ مِّنَ النَّوْمِ** is also said twice, so there are 17 Kalimāt in Fajr Ażān. Therefore, the woman replying to Fajr Ażān will get 17 hundred thousand good deeds, her 17 thousand ranks will be raised and 17 thousand sins will be forgiven, and all this Šawāb will be doubled for the Islamic brothers. In Iqāmat, **قَدْ قَامَتِ الصَّلَاةُ** is also said twice, so there are 17 Kalimāt in Iqāmat, and so the Šawāb of the reply to Iqāmat is equal to that of Fajr Ażān. In short, if any Islamic sister succeeds in replying the Ażān as well as Iqāmat five times daily, she will attain 10 million 62 hundred thousand good deeds, her one hundred 62 thousand ranks will be raised and her one hundred 62 thousand sins will be forgiven and Islamic brothers will get double Šawāb. In other words, he will gain 30 million 24 hundred thousand good deeds, his 3 hundred 24 thousand ranks will be raised and his 3 hundred 24 thousand sins will be forgiven.

The Replier of Ażān Entered the Heaven

Hadrat Sayyidunā Abū Ḥuraīrah رضي الله عنه narrates that a man whose no major pious deed was known died. The beloved and blessed Rasūl صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ said to the blessed companions عَزَّوَجَلَّ, “Do you know Allāh عزَّوَجَلَّ has made him enter the Heaven.” The people became surprised as apparently he did not have any major deed. Therefore, one of the companions went to that person’s house and asked his widow as to what his

special deed was. She replied, “Although I do not know any of his special deed, he would reply to Ażān whenever he used to hear it, whether it was day or night.” (*Derived from: Ibn-e-‘Asākir, V40, P412-413, Dar-ul-Fikr, Beirut*)

May Allāh عَزَّوجَلَّ bless him and forgive us for his sake.

The Method of Replying to Ażān and Iqāmat

The Mūažzin should utter the Kalimāt of Ażān with pauses. **أَللَّهُ أَكْبَرُ أَكْبَرُ** (when uttered together without a pause) are considered one Kalimah. After uttering this, he should take a pause for the amount of time in which the replier can reply. Not taking the pause is *Makrūh* and therefore, repeating such Ażān is *Mustahab*. (*Durr-e-Mukhtār, Rad-dul-Muhtār V2, P66*) The replier should say **أَللَّهُ أَكْبَرُ أَكْبَرُ** during the pause of the Mūažzin, i.e. when the Mūažzin is silent. He should reply to the other Kalimāt in the same way. When the Mūažzin says **أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ** the first time, the replier should say:

صَلَّى اللَّهُ عَلَيْهِ يَا رَسُولَ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! May Allāh’s Durūd upon you Yā RasūlAllāh!

(*Rad-dul-Muhtār, VI, P293, Muṣṭafā-al-Bābī Egypt*)

When the Mūažzin utters these words again, the replier should say:

قُرْةٌ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ

Yā RasūlAllāh ! حَلَّ اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ You are the solace of my eyes.

(*ibid*)

Each time, make thumb nails touch eyes and say:

اللَّهُمَّ مَتَّعنِي بِالسَّمْعِ وَالْبَصَرِ

Yā Allāh ! عَزَّوَجَلَ Benefit me from my faculties of listening and seeing.

(*ibid*)

Whoever does this, the Holy Prophet ﷺ will make him enter Heaven accompanying him. (*ibid*)

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ say حَيَّ عَلَيِ الْفَلَاحَ and حَيَّ عَلَيِ الصَّلَاةِ each time, and it is better to say both (what the Mūažzin says as well as لَا حَوْلَ) and also add:

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَاءُ لَمْ يَكُنْ

Whatever Allāh عَزَّوَجَلَ wanted happened and whatever He did not want did not happen.

(*Durr-e-Mukhtār, Rad-dul-Muhtār*, V2, P82, *'Alamgīrī*, VI, P57)

In reply to، أَلصْلُوْةُ حَيْيٌ مِّنَ النَّوْمِ say:

صَدَقْتَ وَبَرِّرْتَ وَبِالْحَقِّ نَطَقْتَ

You are true and pious and have said right.

(*ibid*, P83)

Replying to Iqāmat is Mustaḥab. Its reply is also the same. The only difference is that in reply to **قَدْقَامَتِ الصَّلُوةُ** the replier should say:

أَقَامَهَا اللَّهُ وَأَدَمَهَا مَادَّا مَتِ السَّمَوَاتُ وَالْأَرْضُ

May Allāh عَزَّ وَجَلَّ persist it until sky and earth exist!

(*‘Alamgīrī, VI, P57*)

Fourteen Madanī Pearls of Ażān

1. If the primary *Jamā’at* of five *Fard Salāh* including *Jumu’ah* is held in the *Masjid* at stipulated time, it is Sunnat-e-Mūakkadah to utter Ażān for them, and its emphasis is like that of *Wājib*. If Ażān is not uttered, all the people over there will be sinner. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P60*)
2. If somebody offers *Şalāh* at home in the city, the Ażān of the local *Masjid* will be enough but it is Mustaḥab to utter Ażān. (*ibid, P62*)
3. If somebody is out of the city or in a village, orchard or farm, the Ażān of the city/village will be enough provided these places are near the city/village; but it is better to say

Ażān. However, if these places are not near, that Ażān will not be enough. Here, nearness means that the voice of Ażān (given in city/ village) could reach there. (*‘Alamgīrī, VI, P54*)

4. If a traveller did not utter Ażān or Iqāmat or both, it is Makrūh; if he utters only Iqāmat, there is no repugnance, but it is better to say Ażān also, whether he is alone or with other companions. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P78*)
5. Utter Ażān after the time has started. If it is uttered before the time begins or if the time starts during the Ażān, the Ażān should be repeated in both the cases. (*‘Alamgīrī, VI, P54*) The Mūažzin should make a habit of ascertaining the timings of Ṣalāh with the help of timetable. At some places, the Mūažzin starts uttering Ażān before the time begins. It is a Madanī request to the Imāms as well as the Masjid committee to keep an eye on this matter.
6. It is Makrūh for women to say Ażān and Iqāmat whether they are offering Ṣalāh (within its time) or Qadā (after the elapsing of its stipulated time). (*Khulāṣa-tul-Fatāwā, VI, P48*)
7. It is Makrūh-e-Tahrimī for women to offer Ṣalāh with Jamā’at. (*Al-Bahr-ur-Rā-aiq, VI, P614*)
8. A clever child can also utter Ażān. (*‘Alamgīrī, VI, P54*)
9. Though uttering Ażān without Wuḍū is valid, it is Makrūh to do so. (*Marāqil falāḥ ma’ Hāshiya-tut-Tahjīwī, P199/ Fatāwā-e-Razavīyyah, V5, P373*)

10. The Ażān uttered by a eunuch, transgressor even if he is a scholar, an intoxicated person, a mad person, the one on whom Ghusl is due and unwise child is Makrūh. Therefore, the Ażān uttered by any of the aforementioned people should be repeated. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P75)
11. If the Mūažzin is the Imām as well, it is preferable. (*ibid* P88/'Alamgīrī, VI, P54)
12. Ażān should be uttered aloud outside the Masjid facing the Qiblah with the fingers inside the ears but raising the voice of Ażān beyond one's strength is Makrūh. ('Alamgīrī, VI, P55)
13. Say حَمْدُ اللَّهِ having turned face towards the right side and حَمْدُ اللَّهِ towards the left side even if the Ażān is not for Ṣalāh e.g. the Ażān uttered into the ear of a newly born baby. Turn only the face, not the whole body. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P66) Some Mūažzinīn start moving their face slightly having uttered the word حَمْدُ. It is not correct. The correct method is to first turn face to the right or left side completely and then start saying the word حَمْدُ.
14. It is Mustahab to say أَصَلَّوْهُ حَمْدُهُ مِنَ التَّوْمَرِ after Fajr Ażān. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P67) If it is not uttered, Ażān will still be valid. (*Qānūn-e- Sharī'at*, P77)

Nine Madanī Pearls about Replying to Ażān

1. Apart from the Ażān of Ṣalāḥ, other Ażān such as the one uttered at the time of the birth of a baby should also be replied. (*Rad-dul-Muhtār*, V2, P82)
2. Muqtadīs should never reply to the Ażān of Khuṭbah̄. It is most cautious to do so. However, there is no harm if the reply to Ażān or supplication (between two Khuṭbāt) is made in heart without uttering any word with the tongue. However, if the Imām replies to the Ażān or makes supplication even with the tongue, it is quite permissible. (*Fatāwā-e-Razavīyyah*, V8, P301.330)
3. There is a commandment to reply for the hearer of Ażān. (*‘Alamgīrī*, VI, P57) A Junub (the one who is to do Ghusl because of intercourse or nocturnal emission) should also reply to Ażān. However, a woman undergoing menses or post-natal bleeding, audience of Khuṭbah̄, performers of funeral Ṣalāḥ, those having intercourse or those passing stool or urine need not to reply. (*Marāqil falāḥ ma’ Hāshiyyatul-Talḥāwī*, P203)
4. When Ażān is going on, one should stop every type of work such as talking, Salām, reply to Salām and even recitation of the Holy Qurān etc. for the duration in which Ażān is being uttered. Listen to the Ażān attentively and make its reply. Do also the same while Iqāmat is going on. (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār*, V2, P86\ *‘Alamgīrī*, VI, P57)

5. It is safer to stop walking, eating, picking or laying a utensil or other things, playing with children, talking by gestures etc. during Ażān.
6. The one talking during Ażān is in the danger of losing faith at the time of death. (*Baḥār-e-Shari’at, Part 3, P36, Madīnatul-Murshid, Bareilly Sharīf*)
7. If anybody hears the Ażān while walking, it is better for him to stop walking and remain silent for the amount of time in which Ażān is uttered and reply to the Ażān. (*‘Alamgīrī, VI, P57*)
8. If anybody hears more than one Ażān, he is required to reply to the first Ażān only but it is better to reply to all of them. (*Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P82*)
9. If anybody did not reply during the Ażān and much time has not passed yet, he should still reply. (*Rad-dul-Muḥtār, V2, P81*)

Seven Madanī Pearls about Iqāmat

1. It is better to say Iqāmat just behind the Imām in the Masjid; if it is not conveniently possible to utter Iqāmat just behind the Imām, then it should be uttered at the right side. (*Derived from: Fatāwā-e-Razavīyah, V5, P372*)
2. Iqāmat is a more emphatic Sunnah than Ażān. (*Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P68*)
3. It is Mustahab to reply to Iqāmat. (*‘Alamgīrī, VI, P57*)

4. Say the words of Iqāmat quickly without pauses in between.
(*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P68)
5. Turn face to the right and left side whilst saying حَقَّ عَلَى الْفَلَاحِ and حَقَّ عَلَى الصَّلَاةِ respectively during Iqāmat as well. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P66)
6. Iqāmat is the right of the person who uttered Ażān. However, with the consent of the utterer of Ażān, someone else can also say Iqāmat. If the Iqāmat is uttered without the permission of the Mūažzin (the one who uttered Ażān) and he resented it, then it is Makrūh. ('Alamgīrī, VI, P54)
7. If a person comes during Iqāmat, it is *Makrūh* for him to wait whilst standing, instead, he should sit down. Similarly, the people who are already sitting in the Masjid should also keep seated; all should stand when the Mukabbir says حَقَّ عَلَى الْفَلَاحِ. This ruling also applies to the Imām. (*ibid*, P55)

Eleven Mustahab Occasions for Uttering Ażān

1. In the ears of infant.
2. In the ears of a grieved person.
3. In the ears of an epileptic patient.
4. In the ears of a furious and grumpy person.
5. In the ears of an irritating animal.
6. In the severity of fighting.

7. Eruption of fire.
8. After the burial of dead body.
9. Defiance of Jinn (or when a Jinn captures someone)
10. If someone forgets the way in the forest and there is nobody to show the way and
11. During the period of Epidemic, it is Mustahab to utter Ażān. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P50*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

To Utter Ażān in the Masjid is Contrary to Sunnah

Nowadays, the trend of uttering Ażān in the Masjid has developed, which is in contradiction to Sunnah. It is stated in 'Alamgīrī etc. that Ażān should be uttered outside the Masjid, not inside.

(*Fatāwā-e-'Alamgīrī, VI, P55*) Imām of Aḥl-e-Sunnat, Revivalist of the Ummah, Reviver of the Sunnah, Eradicator of Bid'ah, Scholar of Sharī'ah, Guide of Tariqah, Fountain of Blessing, 'Allāmah, Maulānā, Al-Hāj Al-Hāfiẓ, Al-Qārī Ash-Shāh Imām Aḥmad Rāzā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَنُ says that it is not proved even once that Our Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ got the Ażān uttered inside the Masjid. (*Fatāwā-e-Razavīyah with references, V5, P214*) A'lā-Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ further says uttering Ażān in the Masjid is a desecration of the Masjid as well as that of the court of Allāh عَزَّ وَجَلَّ. (*ibid, P411*) The place outside the veranda of the Masjid where shoes are taken off is not considered as a part of the Masjid and therefore, uttering Ażān there is absolutely in accordance with the Sunnah. (*ibid, P408*) The second Ażān of

Jumu'âh which is uttered nowadays (before the Khuṭbah) in the Masjid in front of the pulpit of the Imām is also contrary to Sunnah. The second Ażān of Jumu'âh should also be uttered outside the Masjid but the Mūažzin should be in straightness of the Imām. (*Fath-ul-Qadīr*, V2, P29)

Earn the Reward of 100 Martyrs

A'lā-Ḥadrat ﷺ says, 'Although the revival of Sunnah is one of the specific duties of the scholars, there is a general commandment for such Muslims for whom it is possible. The Muslims of every city should revive the Sunnah of uttering Ażān including the second Ażān of Jumu'âh outside the Masjid in their cities or at least in their Masjid and earn the reward of 100 martyrs. (*Fatāwā-e-Razavīyyah with references*, V5, P403) The Holy Prophet ﷺ said, 'Whoever holds onto my Sunnah firmly at the time of Fasād (deviation from religion) of my Ummah, he will attain the reward of 100 martyrs.' This Ḥadīsh has been narrated in the book 'Zuhud' by Baīhakī. (*Mishkāt-ul-Maṣābīh*, P30) For further details about this, go through the fifth volume of Fatāwā-e-Razavīyyah called "Al-Ażān wal Iqāmah." (*Published by Razā Foundation*).

Recite this Durūd before Ażān

Prior to Ażān and Iqāmat, recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and the following four verses of Durūd Sharīf:

الْمَصْلُوْةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى اللَّهِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ

الْمَصْلُوْةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى اللَّهِ وَأَصْحَابِكَ يَا لُوَّاهَ اللَّهِ

For a pause between Durūd Sharīf and Ażān, make the following announcement:

“In the honour of Ażān, stop talking and other activities and earn hoard of good deeds by replying to Ażān.”

Then, utter Ażān. Likewise, make the following announcement between Durūd and Iqāmat: ‘Make the intention of I’tikāf, if you have a mobile phone, please switch it off.’ I have made the Madanī request of reciting Tasmiyāh and Durūd Sharīf before Ażān and Iqāmat in the desire of earning perpetual reward. As for the suggestion of a pause (between Durūd Sharīf and Ażān/Iqāmat), it is taken from *Fatāwā-e-Razavīyyah*. Therefore, replying to a question, Imām-e-Ahl-e-Sunnat بِحَمْدِ اللَّهِ عَلَيْهِ said,

“There is no harm in reciting Durūd Sharīf before Iqāmat but there should be a pause between them or the tone of Durūd Sharīf should be so different from that of Iqāmat (for example, the sound of Durūd Sharīf should be quieter than that of Iqāmat) that there should be a clear-cut distinction between them and people should not regard Durūd as a part of Iqāmat.”

(Fatāwā-e-Razavīyyah with references, V5, P386)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Satanic Whisper

As Durūd Sharif did not use to be recited prior to Ażān during the apparent life of the Holy Prophet ﷺ as well as in the reign of the first four blessed caliphs, doing that is a misleading innovation and a sin. ﴿مَحَادُ اللَّهِ﴾

Rebuttal of this Satanic Whisper

If the principle is accepted that doing any such act not done in that blessed era is a misleading innovation and a sin, the whole existing system will be distorted. Just 12 examples out of innumerable ones are being presented making it clear that these acts were not performed in that era, but have been adopted by every one in the present era.

1. Ḥajjāj Bin Yūsuf introduced diacritical marks in the Holy Qurān in the year 95A.H.
2. He also introduced the use of full stops at the end of each Āyah.
3. Publication of the Holy Qurān in printed form.
4. In past, there used to be no arch in the centre of the Masjid for the Imām to stand. During the reign of Walīd Marwānī, Sayyidunā ‘Umar bin ‘Abdul ‘Azīz رضي الله عنه introduced it which is now found in every Masjid.
5. Six Kalimāt.
6. Ṣarf and Naḥw.
7. Knowledge of Ḥadīš and its different kinds.

8. Dars-e-Niżāmī.
9. Four orders of Shari'at and Ṭarīqat.
10. Verbal intention of Ṣalāh.
11. The pilgrimage of Hajj by air.
12. Jihād with the latest scientific weapons.

In the present era, no body regards any of the aforementioned acts as a sin despite the fact that they did not exist in that blessed era, so why only reciting Durūd Sharīf on the beloved Prophet ﷺ before Ażān and Iqāmat is considered a sin! Remember! The absence of the proof of impermissibility in any matter is itself a proof of its permissibility. Without doubt, every such new act which Shari'ah did not prohibit is a good innovation and absolutely permissible and, it is an undeniable fact that the recitation of Durūd Sharīf before Ażān was not forbidden in any Ḥadīš. Therefore, absence of prohibition automatically led to permission. The Holy Prophet ﷺ himself expressed the persuasion of innovating good things in Islam. Therefore, a Ḥadīš mentioned in the chapter 'Kitāb-ul-'Ilm' of Ṣahīḥ Muslim says:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَعَمِلَ بِهَا بَعْدَهُ كُتُبَ لَهُ
مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا وَلَا يَنْقُضُ مَنْ أَجْرَى هُمْ شَيْءٌ

“Whoever promoted any good method among the Muslims and after him it was acted upon, the reward of the followers will also be

written in the book of deeds of the person who started it and the reward of the followers will not be reduced.”

(*Sahīḥ Muslim*, V2, P341)

In other words, whoever promotes any good act in Islam deserves great reward. Similarly, without any doubt, the fortunate person who developed the trend of reciting Durūd before Ażān and Iqāmat also deserves perpetual reward. He as well as the Muslims acting on that act till the Day of Judgement will attain reward without any reduction in any one’s reward.

Here, a question may arise in someone’s mind as to what the following blessed Ḥadīš means: **كُلُّ بُدْعَةٍ ضَلَالٌ وَكُلُّ ضَلَالٍ فِي النَّارِ** [Every innovation is a heterodoxy and every heterodoxy leads to hell]. (*Mishkāt Sharīf*, P30) What does this Ḥadīš imply?

Beyond doubt, the foregoing Ḥadīš is true. In fact, the word ‘*Bid’at*’ mentioned in the Ḥadīš refers to *Bid’at-e-Sayyī’ah*, (misleading innovation) and indeed every *Bid’at* that contradicts or removes a Sunnah is a misleading innovation.

Therefore, Sayyidunā Sheikh ‘Abdul Ḥaq Muḥaddiš Dihlī writes, “Any *Bid’at* that complies with the principles of Sunnah and does not contradict the Shari’ah or Sunnah is a *Bid’at-e-Hasanah*. The *Bid’ah* that contradicts Shari’ah and Sunnah is a *Bid’at-e-Dalālat*, i.e. a misleading innovation.” (*Ashi’atul-Lam’āt*, VI, P125)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
صَلُّوا عَلَى الْحَبِيبِ

Ażān

الله أكْبَرُ الله أكْبَرُ

Allāh is the Greatest
Allāh is the Greatest

الله أكْبَرُ الله أكْبَرُ

Allāh is the Greatest
Allāh is the Greatest

أَشْهُدُ أَنَّ لَلَّهَ إِلَّا اللَّهُ

I testify that there is none worthy of worship except Allāh
I testify that there is none worthy of worship except Allāh

أَشْهُدُ أَنَّ لَلَّهَ إِلَّا اللَّهُ

أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
I testify that Muḥammad is the Prophet of Allāh
I testify that Muḥammad is the Prophet of Allāh

حَيْ عَلَى الصَّلَاةِ

Come towards Ṣalāh

حَيْ عَلَى الصَّلَاةِ

Come towards Ṣalāh

حَيْ عَلَى الْفَلَاحِ

Come towards success

حَيْ عَلَى الْفَلَاحِ

Come towards success

الله أكْبَرُ

Allāh is the Greatest

الله أكْبَرُ

Allāh is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

There is none worthy of worship but Allāh.

Du’ā after Ażān

After the Ażān, the Mūažzin and the listeners should recite Durūd Sharīf and then this Du’ā:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلْوَةِ الْقَائِمَةِ

Oh Allāh, Sovereign of Dawat-e-Tammah and of this
established Ṣalāh!

اٰتِ سَيِّدَنَا مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَالرَّجَةَ الرَّفِيعَةَ

Grant to our Lord, Sayyidunā Muḥammad, Wasilah
and Faḍilah (excellence) and the highest rank,

وَابْعَثْنَاهُ مَقَامًا لَّمْ يَمْوِدَ إِلَيْهِ وَعَدْتَنَاهُ وَإِنْرُقْنَا شَفَاعَتَهُ

and make him stand at the Maqām-e-Maḥmūd which you have
promised him and make him our intercessor

يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

on the Day of Judgement. Of course, You do not do anything
against Your promise.

بِرَحْمَتِكَ يَا أَنْرَحَمَ الرَّاحِمِينَ

Have mercy on us, as You are the Most Merciful!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh's name I begin with, the Most Kind, the Most Merciful.

Imān-e-Mufaşşal

Faith in detail

أَمْتَثِ بِاللَّهِ وَمَلَئِ كَعْدَهُ وَكُنْبِهِ وَمُسْلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرٌ

I believe in Allāh, عَزَّوَجَلَ, His Angels, His (revealed) Books, His Prophets, عَلَيْهِمُ السَّلَامُ, the Day of Judgment and (I believe that) good or bad destiny

وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثَ بَعْدَ الْمَوْتِ

is from Allāh, عَزَّوَجَلَ and (I believe that) there will be resurrection after death.

Imān-e-Mujmal

Faith in brief

أَمْتَثِ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقِيلَتْ جَمِيعُ أَحْكَامِهِ

I solemnly declare my belief in Allāh, عَزَّوَجَلَ as He is with all His names and attributes, and I have accepted (to obey) all His commands

إِقْرَارٌ بِاللِّسَانِ وَتَصْدِيقٌ بِالْقَلْبِ

by pledging with my tongue and testifying them with my heart.

Six Kalimāt

First Kalimah: Sanctity

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

There is none worthy of worship except Allāh عَزَّوَجَلَّ, Muḥammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ is the Prophet of Allāh عَزَّوَجَلَّ.

Second Kalimah: Evidence

أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ

I testify that there is none worthy of worship except Allāh عَزَّوَجَلَّ. He is alone and He has no partner and I testify

أَنَّ مُحَمَّدًا أَعْبُدُهُ وَرَسُولُهُ

that Muḥammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ is His (Distinguished) Servant and His Prophet.

Third Kalimah: Glory of Allāh

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Glory be to Allāh عَزَّوَجَلَّ and all praise be to Allāh عَزَّوَجَلَّ and there is none worthy of worship except Allāh عَزَّوَجَلَّ, and Allāh عَزَّوَجَلَّ is Great

وَلَا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

and there is no power to keep away from sins and no ability to do good but from Allāh عَزَّوَجَلَّ who is the greatest.

Fourth Kalimah: Oneness of Allāh

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ لَيْحَىٰ

There is none worthy of worship but Allāh. He is alone. He has no partners. All Kingdom is for Him and all praise is for Him. He gives life

وَيُمْيِتُ وَهُوَ حَيٌّ لَّا يَمْوُتُ أَبَدًا أَبَدًا طُوْبَىْ لِلْجَلَالِ وَالْإِكْرَامِ ط

and He gives death. He is alive; death will never come to him. The great and the glorified One

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

In His hand is goodness and He has power over everything.

Fifth Kalimah: Repentance

أَسْتَغْفِرُ اللَّهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ أَذْتَبْتَهُ عَمَدًا لَّا خَطَا سِرًا أَوْ عَلَانِيَةً ط

O my Rab I seek forgiveness from you for all the sins I have committed knowingly or unknowingly, openly or secretly

وَأَتُوْبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِيْ أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِيْ لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ
الْغُيُوبِ وَسَقَارُ الْغُيُوبِ وَغَفَارُ الذُّنُوبِ وَلَا حَوْلَ

and I repent of the sins that I am aware of and the sins that I am unaware of, for you are the knower of all the Ghuyūb (unseen) and Sattār of all the faults and forgiver of all sins, and there is no

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

strength and power except that of Allāh, the Almighty and the Greatest.

Sixth Kalimah: Refutation of Disbelief

اللَّهُمَّ إِنِّي آمُوذِنُكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ

Oh Allāh I seek your refuge from associating anything with you
knowingly,

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبَثُّ عَنْهُ وَتَبَرَّأُ مِنَ الْكُفُرِ وَالشَّرِّ كِ

and I seek forgiveness from You for (shirk) that I do not know. I
have repented from it and I have detested disbelief, idolatry,

وَالْكِذْبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالنَّمِيمَةِ وَالْفُوَاحِشِ وَالْفَهْتَانِ

telling lie, backbiting, bad innovations, tale-telling, indecency,
accusations

وَالْمُعَاصِيٌ لِكُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَمَدُهُ سُوْلُ اللَّهُ ط

and all the sins. I embrace Islam and say there is none worthy of
worship but Allāh, Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Prophet of
Allāh.

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saūdagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إن شاء الله تعالى**, you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that
“I must strive to reform myself and people of the entire world”
”إِنَّمَا أَنْهَاكُمْ عَنِ الْجَنَاحِ“

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah ابن حماد الله عزوجل.



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